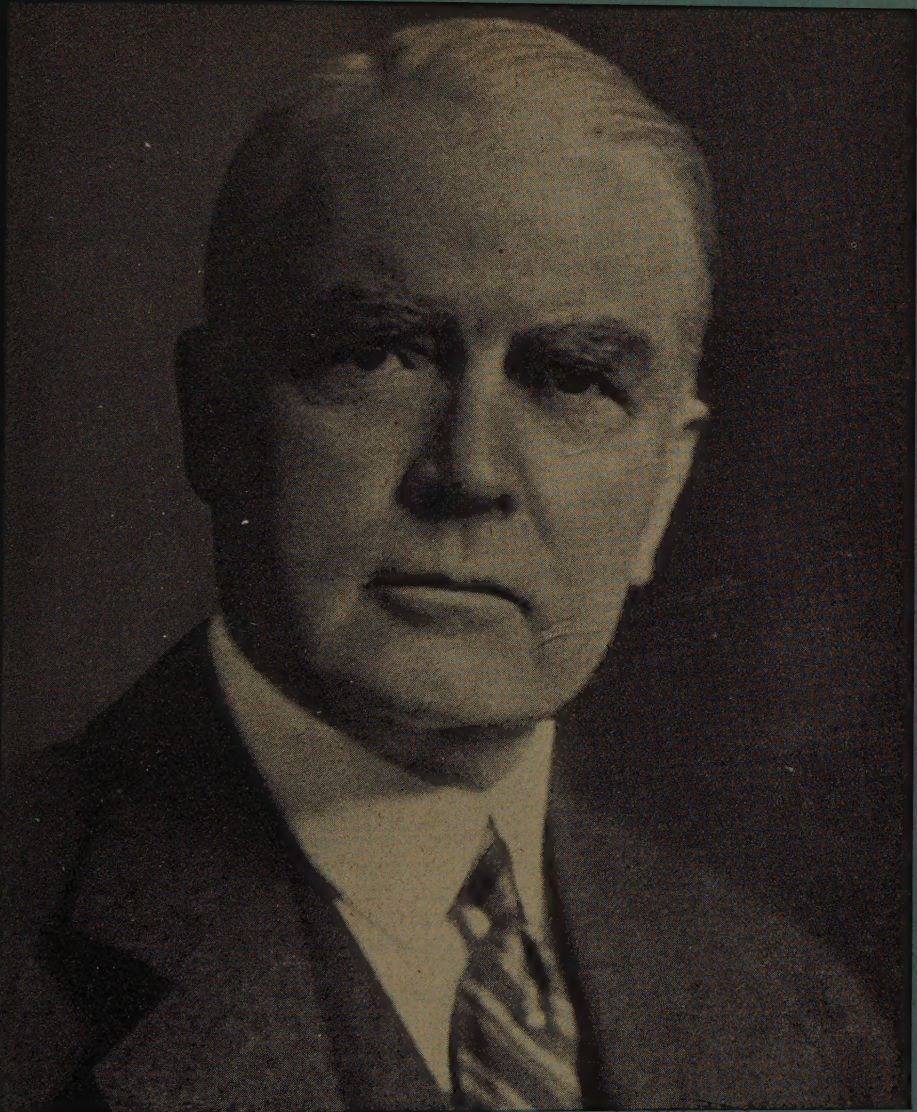




*John R. Mott*



## FEDERATION NEWS SHEET

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**WORLD'S STUDENT CHRISTIAN FEDERATION**  
13, rue Calvin, Geneva, Switzerland



Alice Otterness

## STAFF NEWS

We have not given you news of the Federation staff for several months, as the last issue of the *News Sheet* was on "Pastoral Care" and did not include regular features.

First, we are very happy to announce the appointment of three new members to the staff. *Alice Otterness*, who is now with the Division of Student Service of the National Lutheran Council in the United States, will begin her work as a W.S.C.F. Secretary in August in Europe.

Thanks to the generosity of the United Christian Missionary Society (to which the Disciples Student Fellowship in the United States is related), *Parker Rossman*, Executive Secretary of the D.S.F. and formerly Associate Executive Secretary of U.S.C.C., will come to Geneva to serve as W.S.C.F. Fraternal Secretary for nine months beginning January 1955. We wish to express our gratitude to the U.C.M.S. for this gift to the Federation.

We also wish to thank the Hazen Foundation, which has so faithfully supported the work of the University Commission for many years, for a new grant which has made possible the appointment of *Ed Dirks*, now Professor of Philosophy at Lake Forest College, U.S.A., for a five-year term as Associate Professor at Yale Divinity School and, at the same time, as Secretary of the Federation University Commission. He will carry on the work of the Commission, both by correspondence from New Haven, and by visiting universities and professors' associations during periods of extensive travel throughout the world.

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Following the Officers' meeting which took place at the Ecumenical Institute near Geneva at the end of January, the Federation staff once more separated to their various fields of work. *Valdo Galland* visited briefly Spain and Portugal, re-establishing the S.C.M. in the latter country, and then met with church and mission authorities in North America to discuss Latin American questions. He followed this up by a long tour during which he visited Mexico, Guatemala, San Salvador, Honduras, Nicaragua, Costa Rica, Panama, Colombia, Ecuador, Peru, Bolivia, Argentina and Uruguay. He is now resting (are you surprised?) in Colonia Valdense, with his family who joined him there the beginning of May.

*Kyaw Than* left Switzerland in February for a four-month trip through North America. He visited Canada and the west coast of the United States, but his tour was interrupted by the death of his father in Burma, and he flew home to be with his family for the funeral service. We are sure you will remember them all in your prayers. *Kyaw Than* will return to Geneva the end of June.

*T.V. Philip*, after participating in a number of Federation meetings in January and February, visited the S.C.M.s of Germany, the Netherlands and Great Britain, and attended the European Council of S.C.M.s at Woudschoten, Netherlands, before sailing for Asia the end of May. After a period of travel and meetings in India, he will go to Southeast Asia at the end of June.

With the exception of a visit to the S.C.M. in Berlin in March, *Leila Giles* has been in Geneva during recent months. This was necessary as *Philippe Maury* was ill for a good part of this time. Fortunately his illness was not serious, and he is now back in the office.

# JOHN R. MOTT

You probably already know of the death of John R. Mott, who had the idea of the World's Student Christian Federation, who, with a few others, founded it in 1895, who was its General Secretary until 1920 and its Chairman until 1928.

John R. Mott, a great leader of ecumenical organizations — the Y.M.C.A., the International Missionary Council, the World Council of Churches and many others — has left us in his ninetieth year. We wish to express to his family both the sympathy of the Federation in their sorrow, and also the deep gratitude we all feel for what John Mott has meant, not only to international movements, but to thousands of individual men and women.

A special issue of *The Student World* will soon be published on the occasion of the sixtieth anniversary of the founding of the Federation, and it will tell of all the Federation has received through the life and work of this great man and humble Christian.

*John R. Mott in 1928*





## CHRISTIAN ASHRAMS AND GURUKULAS IN INDIA

Dr. S. JESUDASAN of the Christukula Ashram

Our Lord gathered together a small band of disciples and formed them into a fellowship, with Himself as the central pivot. They lived and worked together, having all things in common, as a spiritual family seeking to do the will of the Heavenly Father. They were in the world but not of the world. Although the Church has often drifted away from the central mission of our Lord and His apostles, God has again and again raised up prophets to revive those who name His Name. The Christian Ashram Movement in India is in line with this prophetic ministry.

Ashrams have always been instruments of the whole of life : religion is not a department of life, but life itself. In the ancient Ashrams the Guru and his disciples lived together like a family with one dominating purpose — the realization of God's presence and the experience of an intimate relationship with Him. When Buddhism became predominant, non-violence became one of the fundamental principles of the Ashrams. Social and humanitarian work were also developed by the monks who believed in kindness to all living beings. Unity with God and harmony with all creatures were sought through the practice of long hours of silent meditation.

Modern Ashrams in India have tried to adapt some of these fundamental principles to the spiritual, social and political conditions of modern life. The pioneers of the movement were the poet, Rabindranath Tagore, who founded the Shantiniketan Ashram to "bring together men of faith... in a living relationship between East and West, thereby promoting... the unification of race, nationality, creed and caste in the name of one Supreme Being..."; and Mahatma Gandhi, whose Satyagraha Ashram, begun in 1915, was to train workers for the political and social emancipation of India through the use of the spiritual weapons of celibacy and non-violence.

The first Christian Ashram (Christukula) was founded more than thirty-four years ago at Tirupattur, South India, and there are now fifteen of them in India and Ceylon. Though they differ in aims and ideals, they have in common certain fundamental ideals of Ashram life : a life of prayer and simplicity, fellowship in living and sharing together, and social service, all based on the love of Christ whose name forms the first prefix in the names of all these Ashrams. Some of these have definite connections with certain churches, but others are interdenominational. Our Ashram welcomes non-Christians as temporary workers, provided they are in sympathy with the Christian ideals of the Ashram and are willing to join in the common worship and meditation, as well as to take part in the social and philanthropic activities ; we have had several young Hindus and one Muslim. Our Ashram has been named Christukula (Family of Christ) because its primary aim has been to prove that all

men, of whatever race, colour or language, could be members of His Family, sharing not only things of the spirit but also their earthly possessions, and using these and their talents as trustees in the service of the poor and needy.

During the long summer vacation selected college students come to our Ashram for training in rural uplift work. After a preliminary course of lectures by experienced workers and practical training in village uplift work in our central Ashram, the students live for a few weeks in a village centre and work under the leadership of one of the permanent Ashram members. We have tried to get young men to remain in the Ashram for a three-year training period, with the idea that these students and their teachers would live as members of a family, in loving personal relationship, engaged in a life of prayer, meditation, Bible study and manual labour, combined with witnessing for Christ as moved by His Spirit. At the conclusion of the period some might go out into the world as prophets of His Kingdom, while some few might respond to the call to become permanent members of the Ashram. As the response to this plan was not encouraging, we established a Gurukula called Devasahaya Veedu (Help of God) at Courtallam, where some fine young Christian students have come for a shorter period of training during college vacations. This consists chiefly of Bible study, devotional life in fellowship and medical and evangelistic work, combined with manual labour. All new aspirants for the Ashram are also given several months preliminary training in this Gurukula.

The urgency of the need for a Gurukula to train future members of a Christian Ashram, similar to those established by Tagore and Gandhi or to the Gurukula Haridwar, where teacher and pupils live in an intimate personal relationship under a discipline of life, and where the aim is to develop the personality and character of the pupil, and not merely to give him intellectual knowledge or fit him for a job with financial security, has been a great burden on my heart. For the Christian Ashram has a mission to perform in this world of ours, where there will always be a need for a prophetic and spiritual ministry.

*Gurukula students*





## Y.M.C.A. - INDONESIA

### ASRAMA

KARL H. STANGE

As Richard Niebuhr once said, the Church "is not a corporation with limited liability". As a participant in this larger community of Christians which recognizes a universal responsibility, the Young Men's Christian Association has from its beginning expressed a concern for the needs of *all* young men. Students have been considered no less in need of this concern than other groups. To tens of thousands of men around the world, the Y.M.C.A. means "our old hostel" or our "dorm" at college. When the Y.M.C.A.-Indonesia began in 1950, therefore, it was natural that its major *entrée* in six of its eight centres would be Asrama — student hostels.

As in many other countries, this approach has met the test of answering to the greatest need. During the last five years the enrollment in Indonesian universities has increased ten-fold, and the problem of housing this increase has threatened to block this determined effort to train leaders for the new nation. There has been continuing pressure upon the Y.M.C.A. to open more student Asrama, because of the discernable "something more" in the accommodation which we have been able to provide.

Those determining policy were firm in their insistence that the physical facilities should be healthful and as pleasant as possible. At the same time they insisted that too great disparity between them and the village environment out of which the students had come would make them displaced persons on their return — if they were willing to return ! Hence the Y.M.C.A. Asrama is simpler than many others, without sacrificing those things which help it carry out its functions effectively.

It was also agreed that the Y.M.C.A.-Indonesia should, as a matter of conviction, insist upon the broadest possible representation of regional, cultural and religious communities.

To perpetuate communalistic tendencies was deemed neither Christian nor patriotic, when the new state was painfully trying to work out a unified destiny. Full appreciation of the significant contributions of each community to the new unity must be emphasized, but not at the cost of any type of segregation on any grounds. Even limitation to Christian students or to some "quota" system as a basis of admission was categorically rejected on this essentially religious ground.

From the beginning, too, it was determined that the Y.M.C.A. Asrama should be neither a prison nor a hotel. On the one hand, an ever-increasing degree of self-control and self-discipline must be aimed at in the relationships of the administration with those who lived in the Asrama. On the other, the

Y.M.C.A. had some definite points to make, and without apology: its objective was not to be a superior hotelier, but to demonstrate and nurture a quality of relationships which could only be called Christian.

Finally, although this was more a hope than an integral part of a package which could be delivered immediately, the Y.M.C.A. intended that those who lived in the Asrama should find the experience more than just a superior answer to their housing problem. It would aim to provide an educational opportunity, and, with the grace of God, a religious experience.

Four years or so do not provide conclusive proof of such extensive aims, but during this time the Y.M.C.A.-Indonesia has been blessed with both successes and failures from which it can learn. In some Asrama there have been examples of genuine community shown in observable progress in responsibilities assumed, in the enriching of group life, and in the attraction of non-Christian young men to Christ. In others adult leadership has resisted youth responsibility too strenuously, or youth has demanded license rather than the freedom which had been offered. Communal tensions among regional groups led to one Asrama being closed: a justification of the Y.M.C.A.'s original reluctance to operate an Asrama to which all residents would be assigned by the government.

While the Y.M.C.A.-Indonesia is, by its very nature, concerned with many of the communities in which students are involved, it is convinced that it is called to provide conditions within which a Christian community can develop, that just as the Y.M.C.A. cannot be a Christian Young Men's Association, but must be a Young Men's Christian Association, so too it cannot strive to build only a community of Christians, but must create the milieu and climate for Christian community. Whether in modern industrial society, or in the newly independent "under-developed" countries of Africa and Asia, struggling to unshackle their people from all the indignities of life in the past, it is *community* which can provide the binder for a shattered world.

In the Asrama we have a microcosm of the total community in which Christians, living and working together as part of a non-Christian world, strive to make the face-to-face knowledge of fellowship so unlimited as to confront their world with Jesus Christ Himself. In the Asrama we must extend the opportunities for mutual service so that they become articulations of the basic love the Christian has towards all that is, simply because it is all God's own. In the Asrama the "main activities of life" which are carried on together must include the search for fellowship with God through study, prayer, worship, and spiritual struggle, if need be. We must create a sense of "belonging" which transcends not only the lines of race, creed and culture, but the limits of time and space. We must help each other to know not only the others and the Other, but to know our own sin and the salvation for it.

The Y.M.C.A.-Indonesia has hope and conviction that by the application of these principles it can in some small measure actually do something about Christian community among students.

# SEASIDE SERVICES

W. S. CONRADIE

Seaside resorts for holiday-makers are plentiful in South Africa, and holiday-makers make ample use of them. The Students' Christian Association sees an opportunity and a challenge in this situation. But it sees as special objects of its concern the children. Why the children? To understand this, you must know that in our Movement we do a very extensive work in schools. As a matter of fact, three-fourths of our activities centre round senior scholars, and it is only logical that our care for them should continue at the seaside. Such is the moving idea behind this evangelistic work, in which other groups, in particular the Children's Special Service Mission, are also participating.

Ever since 1909 the S.C.A. has had a vision of service in this field, and its work has grown from small beginnings in a few places to a really big undertaking. At present we are conducting services at twenty-five different places. You are, however, interested in the serving community. How is it formed? How does it function? What fruits are derived for the participants from this common evangelistic task?

The constitution of the group differs from place to place. At the very popular seaside places we have up to thirty. In all about 150 take part. A large proportion are S.C.A. members who give a few weeks of their holiday to share in a very full and strenuous program of work. In addition to this contribution, they are usually expected to bear a part of their own expenses, which for a student demands real sacrifice. The others in the group are usually ex-members of the Association, mostly teachers who have just finished a year of exhausting work. Their willingness to undertake this service, often year after year, is very highly appreciated.

Although these groups are organized anew each year, there is still very real continuity. As far as possible, the same people are used at the same places, and gradually there develops a group feeling and tradition associated with that place, type of people and circumstances. We try to ensure continuity in leadership and to train new leaders who can replace those who for some reason drop out. At some places our own S.C.A. travelling secretaries, with their long experience in evangelistic work, lead the group.

To evaluate the effect on the group of its participation in this common evangelistic activity, two more aspects

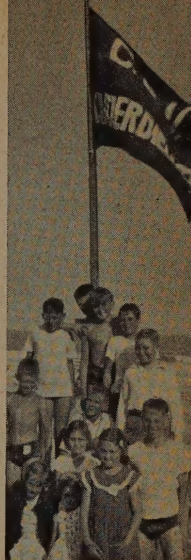


*"And no-one shall snatch them out of my hand"*

of the work must be reviewed. The first is the housing, and so forth, of the group. This varies according to local circumstances. Very often they are housed in tents, and mostly they do their own catering. If not in tents, they usually have some sort of house in which they can constitute themselves as a temporary family. This, with its disadvantages and possible diversion of attention and energy from the main concern, has the great advantage of forging a real unity. The daily program, which includes — apart from possible household duties — corporate prayer and Bible study centring around the task of evangelism, also contributes to the building up of the group life and the spiritual strengthening of the members of the team, and prepares them for the impact which they wish to make on the holiday-making crowds, especially the children.

Some of the team go out to plant the “Seaside Services” banner in a suitable place to attract attention. Perhaps they will build a platform or pulpit with sand. As soon as enough children have gathered, they start singing to attract a larger crowd. Other members of the team may go out “scouting” — personally inviting children to attend, even going from house to house to encourage parents to send their children. The service includes much singing, simple competitions and a short message. The afternoons are devoted to sand-building competitions, sports, Bible circles which readily lend themselves to personal evangelism, and so forth. The evenings are usually occupied with special talks to young people, meetings with visiting clergy, parents and teachers. One of the highlights of the more or less two-week program is the “birthday” with a special pulpit elaborately decorated.

From even such a sketchy survey of our seaside services, you will readily appreciate the value derived from it by the group itself. On the one hand, we are providing opportunities, especially for students, to do evangelistic work, and so are supplying an outlet for the sometimes unformulated urge they experience. On the other, we are training them to do this work, and sending them back with a new keenness to be used in the cause of Christ’s Kingdom. We bring them to realize the great value of team-work, as well as to recognize the real stumbling blocks in the way. They learn to appreciate the enriching experience of corporate Bible study and prayer, and they receive a valuable education in making contacts, becoming more versatile with people of different groups and professions. Last but not least, they discover the great joy of winning the confidence and love of children, and experience a real fellowship with them individually and in small groups. Seaside services may be a great drain on the bodily strength, but it is a wonderful fountain of living water for the soul.





*If humility and purity be not in the heart, they are not in the home :  
and if they are not in the home, they are not in the City.*

Those who sit in a house of which the use is forgotten : are like  
snakes that lie on mouldering stairs, content in the sunlight.

And the others run about like dogs, full of enterprise, sniffing and  
barking : they say, "This house is a nest of serpents, let us  
destroy it,

And have done with these abominations, the turpitudes of the  
Christians." And these are not justified, nor the others.

And they write innumerable books ; being too vain and distracted  
for silence : seeking every one after his own elevation, and  
dodging his emptiness.

If humility and purity be not in the heart, they are not in the home :  
and if they are not in the home, they are not in the City.

The man who has builded during the day would return to his  
hearth at nightfall : to be blessed with the gift of silence, and  
doze before he sleeps.

*The Rock*, Chorus V, by T. S. ELIOT,  
from *Collected Poems 1909-1935*,  
published by Faber and Faber.



*"Household of the Fellowship of Ch*

## CHRISTIAN "Faith and Life" COMMUNITY

The primary purpose of the Christian "Faith and Life" Community is to help meet the desperate and continuing need of the Church and the world for informed, articulate, concerned Christian laymen in the home and in all trades, occupations and professions, men and women who may be used of God as Christian parents, churchmen and citizens to give the Christian answer to the ills and isms of the world, to the end that God may be glorified, His will be done, and the Lord Jesus Christ proclaimed by laymen to laymen as the Way, the Truth and the Life for men and nations in the totality of their existence.

The Christian "Faith and Life" Community seeks to work in a cooperative and complementary relationship with the various Christian denominations, through providing in-residence training of Christian lay-leadership in inter-denominational residence halls, especially alongside state-supported colleges and universities. Two branches are in existence: Norco Arms for forty-eight men and Wooten Hall for forty-five women, both located near the campus of the University of Texas. Students are selected on three major qualifications: 1) basic commitment to Jesus Christ as Lord and an earnest desire to know more fully the implication of this commitment in Faith and Life; 2) alert, inquiring mind and good scholarship; 3) potentiality for leadership and responsible living. Every student in the Community, as well as every member of the Board of Directors and the staff, must be in good standing with his own denomination.

The Community curriculum attempts in both content and perspective to provide the participating student with a comprehensive, integrated, meaningful and relevant understanding of the Christian Faith. Students are strongly encouraged to undertake a full four-semester curriculum, while carrying a regular academic load in the university, although they may enter for a minimum of two semesters. The curriculum runs as follows:

1. Lecture and discussion on "The Christian Faith", three hours per week. Bible, theology, Christian ethics and church history are presented as dynamically related to Faith and Life and speaking to man's basic needs and questions. The two-year study deals with one central theme, considered

from two fundamental perspectives : a) What is man, why is he here, and what is his predicament ? b) Who is God, what has He done, and what is He doing ? Related Bible study, supplemented by assigned secondary reading, provides a foundation for understanding the material presented.

2. During weekly one-hour tutorial seminars students, meeting in groups of four with one staff person, present short essays on such assigned topics as Credo, Christian family, citizenship, vocation, church, and various aspects of the Old Testament, Gospels and Epistles. Each student prepares six essays per year to be read and discussed during the seminars.

The Community member spends about ten hours per week above the normal time load of other university students. Discipline of time, energy and responsibility rests significantly in his hands, and the Community requires more personal sacrifice and self-discipline than most people attempt to follow.

Residents are asked to provide \$35 per year to build up a core "Layman's Library". Through "wholesale privileges", they are able to develop a \$100 personal library over two years. Suggestions for book purchases are made by the Curriculum Committee and by qualified members of the several denominations represented in the Community.

The Community aims at providing a Christian "home-base" within which students gain not only more mature content for Faith but also experience daily Christian fellowship, where the "give and take" and the level of conversation is more creative and constructive than normally found in boarding houses, dormitories, and other living units. From it the students fan out into the life of the campus — university churches and student religious organizations, sororities, fraternities, extra-curricular activities and civic projects — bearing a wholesome Christian witness which is both warm and intelligent without the narrow fundamentalism or false piety which repels rather than attracts.

Living together, praying together, breaking bread together at meal time, studying and discussing together the Bible, theology, ethics and problems relevant to Faith and Life — all this exerts an educative influence, not for academic credit, but for the far deeper purpose of finding life's meaning and purpose and one's place in the will of God in community with all His people.

As one member of the Community has written : "In the Community a whole new relatedness of Faith to Life has been opened to me. Through Bible study and seminars I have begun to realize that Christianity must be founded on rationality and made articulate in everyday life. Life in the Community is one of excitement because each day is filled with new revelations, and through living with a group that is at "oneness" in purpose, the university and all that it means is seen as a wholeness and not as isolated particulars of meaninglessness. I feel that the Community is working hand in hand with the university in educating its members."

N. B. Written on the basis of the prospectus published by the Community.



# THE STUDENT CHRISTIAN CENTRE OF THE CHURCH OF CHRIST IN THAILAND

RAY CLOYD DOWNS

The Student Christian Centre of the Church of Christ in Thailand, dedicated in June, 1954, is a project conceived and executed by the Church of Christ to provide Christian community life, Christian training and preparation for church leadership for its Christian students in Chulalongkorn University, the government Buddhist university in the city of Bangkok. Actually the program has a two-pronged approach, for it is designed not only for the resident students, seventy-five per cent of whom are Christians, but also to reach some of the thousands of Buddhist students who have had no contact with Christianity, and for whom there are limited opportunities for discussion and creative thinking in the arts and the humanities.

Three aspects of life at the Centre call for considerable readjustment on the part of students. For one thing, boys and girls live together on the same campus. This is a new departure in Thailand, as it would be in most Asian countries. Considerable preparation paved the way for this aspect of the program. There were surveys and polls. Parents were interviewed. Students were carefully prepared. A year and a half slipped by before the various viewpoints were reconciled. The confidence shown in the students has been justified. None of the problems anticipated by the community have materialized, and a real witness has been made as to the nature of the Christian fellowship, as they eat together, plan together, worship and pray together.

In the second place, democracy has been written into the very centre of the program from the beginning. Thailand, one must recall, is only twenty-three years removed from absolute monarchy. The organization of village and community life is feudal, family life autocratic. Young people, traditionally, have had little to say about their lives. Their vocations are chosen by family and by grades. Absolute obedience and deference is expected at all times. Creativity tends to be stifled; original thought, even in the university,

*Main building*



is more apt to be penalized than rewarded. There is little background or experience for an understanding of the assumption of responsibility that goes with democracy. When, in the early stages of planning for the Centre, it was suggested that the students be given real responsibility and authority in the new program, serious doubts and anxious objections were raised. Even the students were reluctant to assume the strange new role for which they were so ill prepared. Actually, the students have imposed more rigid controls upon themselves than any authority would have dared to prescribe. There is much to be done, in a job that is never finished, as generation after generation of students come to the Centre, but it is at least begun.



Centre chapel

The third aspect of the program which has been emphasized is "work". Every student, regardless of wealth or class, works. There is a traditional "block" against students working in Asia. It has been *infradig*, unworthy of the vocation of a student or scholar. The ecumenical work camp program, over recent years, did much to prepare the way for the incorporation of work in a central place in the program for residents. Many of the students are "graduates" of these camps, and come psychologically prepared to participate in the work program. Any morning, at five-thirty, you will find the lights ablaze in the library, in the auditorium, in the chapel, as students scour, scrub and dust the rooms before going off to class.

There is, by plan, no organized church at the Centre. The students are prepared to teach Sunday school, to preach, to sing in choirs or to play the organ, and are expected to scatter through the churches of Bangkok on Sunday morning. The Church of Christ feels that, if the students are to be prepared for leadership in the church, there must be a close working relationship between them and the church while they are in the university. They do not withdraw to the Centre; rather, they are prepared at the Centre to penetrate the life of the church.

All of the aspects of the program designed for the Christian residents — Bible study, morning worship, evening vespers, music, and study and discussion groups — are open to any and all students who want to come. In addition, some activities are offered especially to draw other students. For example, there are evening seminar and discussion groups in philosophy, some aspects of sociology, home and family life, art, music, English, and whatever may be requested. These are important because, for the most part, they represent emphases entirely lacking in the university. For example, there is not a single academic course in philosophy offered in the kingdom of Thailand. Opportunities to study more mundane subjects such as typing and sewing are opened up. Speakers on almost any subject are assured of an auditorium, and conference rooms are available for any group whose request is reviewed by the Cabinet. Saturday night social events draw the largest attendance, as they do the world around.

Plans are afoot to make the resident staff of the Student Christian Centre more ecumenical in character. But for the most part, the next few years will be spent in consolidating the program, trying to make it work as it does on paper, and attempting to minister to the needs of the students who live, by the thousands, on its doorstep.

# STUDENT-IN-INDUSTRY CAMPS

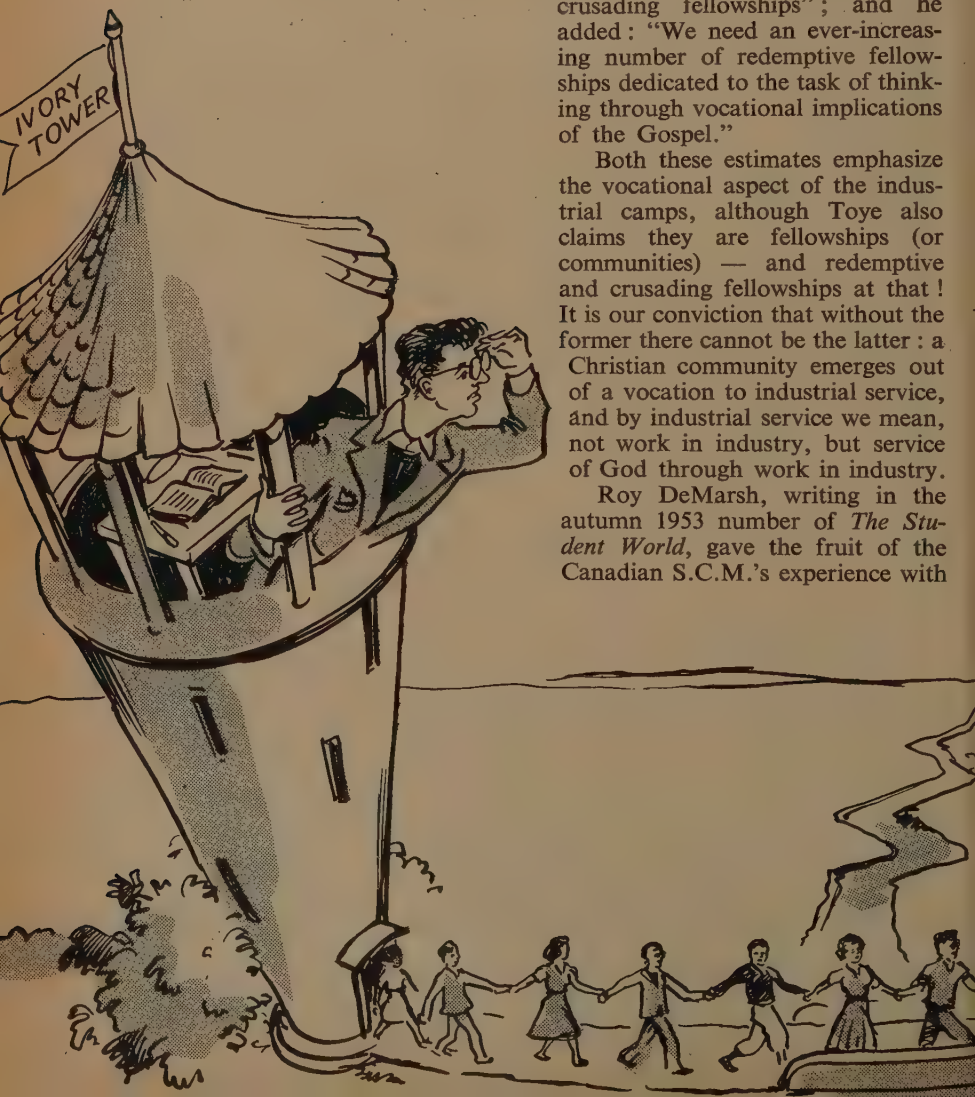
JOHN ANDERSON

Alexander Miller wrote in 1953 in the symposium, *Christian Faith and Social Action*, that student-in-industry camps were one of the most fruitful approaches towards theorizing from within industry about Christian vocation. But he added that progress had so far been minimal. More recently, Harold Toye, in a series of lectures summing up his experience as secretary of the Religion-Labour Foundation in Canada, characterized the student-in-industry

camps as "truly redemptive and crusading fellowships"; and he added: "We need an ever-increasing number of redemptive fellowships dedicated to the task of thinking through vocational implications of the Gospel."

Both these estimates emphasize the vocational aspect of the industrial camps, although Toye also claims they are fellowships (or communities) — and redemptive and crusading fellowships at that! It is our conviction that without the former there cannot be the latter: a Christian community emerges out of a vocation to industrial service, and by industrial service we mean, not work in industry, but service of God through work in industry.

Roy DeMarsh, writing in the autumn 1953 number of *The Student World*, gave the fruit of the Canadian S.C.M.'s experience with



industrial camps up to that time. One thing he pointed out was that, as early as 1949, dissatisfaction had arisen over the limitation of the Christian community that emerges out of only one summer of work in industry. In 1949 a camp was held in Montreal which brought together students of whom a majority had already spent at least one summer in a work camp. These were so-called "senior" work campers, and the idea was that they would penetrate more deeply into the problems of the industrial scene: they would reach firmer conclusions concerning what could be done to realize Christian ideals of vocation and community within industry.

Moreover, after the 1949 camp, some of the students decided to stay on through the winter, living in a cooperative and working in factories. Their idea was that this would enable them to take more part in trade unions (which was hardly possible on the basis of summer employment only) and in the political aspect of the worker's life. The work camp procedures of cooperative living and the pooling of wages according to need were carried over into this full-time community.

The group finally broke up, however, due to the strains, both internal and external, to which it was subjected. First of all, there was the internal strain due to the fact that its members were young people, all in their 'twenties, and so agitated by the question of marriage. Also, there were members of two denominations in the group, and this set up a certain



conflict in regard to worship, tending to weaken it as the centre of the group's spiritual life. Externally, the group, through its members, was participating in the labour movement and in politics. Here there developed a conflict between those who wished the group to identify itself with the left wing and those who wished to preserve a measure of independence as Christians. It might be said that the group failed to stay together as a permanent full-time Christian community based upon industrial service because: 1) the original plan did not envisage what would happen to the community in the event of marriage among its members; 2) the religious basis was syncretistic rather than ecumenical; 3) the principle of independent Christian witness in the labour movement and in the field of politics was not accepted. To put it another way, the group had the characteristics of an adolescent quest rather than an adult mission. Its members were not truly united in the realization of a mission; they had come together, and stayed together for a short time, because their various quests happened to overlap or parallel one another in some respect.

After the "Coop", as it was called, had disintegrated in the fall of 1952, the scene of advanced industrial camps shifted from Montreal to Toronto. In the summer of 1953 an "industrial project" was held in Toronto, with the aim of trying to find answers to the questions the work camps had been raising. A distinguishing characteristic of this "project", as well as of the camp which had been held in Toronto the previous summer, was the attention given to the literature on European developments in the area of industry. Under the influence of Bob Miller, who had recently returned from Europe, books describing the priest-worker movement in France, the evangelical academies in Germany, and the Iona community in Britain were studied. An attempt was made to answer the question of how far the analysis of the alienation of industrial workers from the Church, as contained in a book like *France Pagan?*, applied to Canada, and to what extent the techniques of the priest-workers were applicable in Canada.

However, the main achievement of this 1953 camp was not on the level of theory but of practice. A group within the camp, who called themselves "Christians in Industry" and were the fruit of the previous Toronto camp, ended the summer by investing in a three-storey house with the intention of setting up an Industrial Centre, so to speak, the hope being that enough work camp "graduates" would be interested in working in industry on a temporary or long-term basis to make possible a full-time year-round program.

For a year and a half, "Howland", as the house is called, has been in existence. But it cannot claim to have realized the intention of those who gave it birth. Rather than moving on past the stage reached by the Montreal "Coop" of 1949-52, it has tended to recapitulate the former experiment, having all the characteristics of an adolescent quest rather than an adult mission.

Now another attempt is to be made. The call is going out to any interested in taking part in a re-oriented Howland; re-oriented according to the original intention, as an industrial mission — the centre for an experiment in relating the Christian faith to industrial life. If this attempt fails, if in another year Howland has not been transformed into a group of mature persons with a vocation to work in industry and attempt to bring a Christian witness to bear upon the problems of industrial life, probably the house will be sold and a chapter in the story of Christian communities based on industrial service ended.

# DRAMA AND COMMON LIFE

FRANCES GLENDENNING

During the last four years, a group of friends in the British S.C.M., staff and students, have spent part of their Easter and summer vacations rehearsing and touring religious drama. Their work springs from a common conviction about the ministry of drama in the life of the Church, the Word being proclaimed through the medium of a particular art-form. They have set out with three great advantages: a house to live in, a church in which to worship, and in their repertory at least one great play.

The house for three years was a vicarage in Wales belonging to a member of the cast. The group became known as the Idris Players because they first met for rehearsals in the church of Tal-y-Llyn, on the slopes of Cader Idris, one of the most rugged of the Welsh mountains. This year the house was a vicarage on the edge of the Peak District, where the vicar and his family allowed themselves to be invaded by a group who littered the house with themselves, their half-finished costumes and other theatrical impedimenta.

During the four years of the group's existence about twelve people have belonged to it. Some now find it difficult to share in the work. One is on the staff of the Canadian S.C.M.; another is married; study, the professions and daily work claim the rest. However, a nucleus has remained from the start. The majority of the Idris Players have happened to be Anglicans and so have been able to share in a daily Eucharist. From this common worship our work together has sprung.

This year we met for two days in January, for preliminary rehearsals and for one member to make his first acquaintance with the play. The play used in Holy Week has always been "The Way of the Cross" by Henri Gheon. Read in an armchair, it seems an adequate, although compressed, account of the events of Holy Week traced out in fourteen short scenes, following the pattern of the fourteen stations of the Cross. Acted out in a church with mime and music and silence, the play has the power to bring us to the foot of the Cross, saying:

You must choose between us or yourself,  
Save us or save yourself,  
You who would not save yourself, save us.  
Nail us to the cross,  
Nail the cross to us.

In the week before Holy Week we came together gradually. By mid-day Thursday, the first arrivals were well into a routine, and we were convinced that we could get on quite well without anyone else. But the evening brought another member, and then we could not remember what life had been like before she came. The next day our community grew by two, and again there was the feeling of completeness before they arrived, and yet immediately they

came a realization of how incomplete we had been without them. One more to come, one more adjustment to make — an adjustment which included peeling six extra potatoes to satisfy the persistent appetite of the stage manager. He came, heralding himself with his own particular cry, "Faint not nor fear, Williams is here". His name is not Williams, but it once appeared as such on a program and it has stuck.

We live and work according to a fairly strict time-table. The rehearsal week is harder than the week of performance, because we rehearse morning, afternoon and evening and have all our meals to prepare. Once the tour has begun, rehearsals are confined to adapting our movements and voices to the particular church in which we are playing, and also we enjoy the hospitality of that church for our evening meal.

The week of the tour, in which several hundred miles are covered, is still a time for discipline, nevertheless. The lighting equipment and simple properties are carried in two cars, in which seven people have to travel as well. Setting-up and striking set at the end of the evening result in an acknowledged team-work, with each person knowing precisely his or her job. No one can afford to be without some particular task, be it ironing the costumes, laying electric cable or focusing the "spots".

Because the group comes together for such short times during the year, and because most of us are already well known to one another, some of the stresses and strains of community life remain hidden. In the first year of the group's life, tensions were most obvious during rehearsal, over mime and interpretation. On the whole it was possible to arrive at a common mind, but occasionally we were relieved to accept the director's decision as final. Latterly the basic pattern of the play has been taken for granted, although each year new moves and new ideas are incorporated. Tensions are now more likely to be provoked by lack of concentration and by the presumption that after four years we know this play.

In good religious drama it is difficult to say which contributes more, the community to the play or the play itself to the life of the community. Certainly the whole life of this community revolves around the play: we work at nothing else and on the whole talk of nothing else. The play is a strong emotional and spiritual experience for an audience accustomed, perhaps, to milk and water romances with a biblical flavour. A bishop said, after seeing a performance in Wales last year, "I don't know how you can do this night after night". There is no answer to that except in our life and worship together.





It is difficult to meet members of the audience afterwards, particularly on nights when we have been acutely conscious of our own technical inadequacies, and when they have seen afresh the meaning of the Lord's suffering. Then we have to forget ourselves and see the play through their eyes and indeed through our own.

Our best performances have perhaps, not surprisingly, been on Good Fridays, but even then the most real and dramatic moment was not Christ before Pilate, not Christ meeting His Mother, nor Christ being nailed to the Cross, not even the joyful "He is risen", but after the long slow exit through the back of the church, after the last reverberation of the triumphant music, the silence, the "Let us pray", and then the audience on its knees turning the play into reality saying "Our Father". That is the climax of the play and of our work together.

# THE PLACE OF THE S. C. M. IN AN ANCIENT UNIVERSITY

JOHN GRIMWADE

Oxford and Cambridge, our ancient universities, cannot be understood unless they are seen as springing from Christian foundations; these foundations have not been discarded, but are part of our living tradition. In a number of small but significant ways the university publicly acknowledges its Christian belief: degrees are still given in the name of the Trinity; Doctors of Divinity take precedence in all university processions over other Doctors; each Sunday in term the Vice-Chancellor, or his deputy, attends the sermon preached in the university church, where also, at the start of each term, Holy Communion is celebrated for the university in Latin. The college system, as we know it, was moulded on the monastic ideal, and still to this day all the men's colleges have their chapel, where daily in term the chaplain is required to conduct services according to the order of the Church of England; and even when two new colleges for men were founded in the more secular nineteenth century, it was part of their constitution that the heads of both of them should be in Anglican orders.

The S.C.M. has clearly a very different role in such a university from that in the more modern British ones, where the responsibility for teaching the Christian faith and proclaiming the Gospel is often left entirely to various denominations or to the S.C.M., the university being neutral. In Oxford, in addition to the college chaplains, there are many university chairs in theology, while one college chapel serves also as the cathedral for the diocese. And to Oxford distinguished visitors of all kinds come weekly to speak at undergraduate societies or to preach on Sundays, and guests from overseas abound.

All this means that the work of the S.C.M., as it is elsewhere commonly conceived, is largely redundant. We must acknowledge what the situation is, and be thankful that the Christian faith is given so prominent a place in the life of the university. It is to be hoped that this will always continue, though clearly there have been times when the observances have been more formal than real; at present this is not so.

This does not mean, of course, that the S.C.M. has no place in the university. It has, I believe, a threefold task. It must work, as the Aim and Basis of the British S.C.M. reminds us, for the understanding and acceptance in the thought and life of college and university of the Lordship of Christ over the whole life of mankind. Through its many study groups, often of a highly specialized nature and led by dons, many Christians are brought for the first time face to face with the relation of their faith to their study, and many non-Christians are made to realize the relevance of the Gospel for them. Secondly, there is the responsibility of bringing to each generation the scandal of the

divisions of Christendom. This is a vital work, and especially important because of the number of ordination candidates of different church traditions in the university. Thirdly, it endeavours to confront its members with a knowledge of the tasks facing the younger churches and to bring this challenge to the university. We are helped in this by the growing importance in the life of the university since the war of colonial studies.

But everything that is attempted has to be done within the setting of the religious life of the university. The S.C.M. can coordinate this in many ways, but it cannot always expect to originate policy. It is not for the Movement here to launch a University Mission, but it must give full support to the Mission embarked on by those in authority, and this has been done three times since the war, with notable effect on the life of Oxford. A keen S.C.M. member, responsible for planning the program of the Movement in Oxford, is inevitably in a dilemma; but unless he allows the S.C.M. time-table to be shaped by the life inside, rather than by that outside, Oxford, he cannot expect the S.C.M. to make much impression on the university. Experience has shown that the S.C.M. in Oxford is effective when it is working in and through the college and denominational chaplains, and ineffective when it is urging its members to attend too many outside committees and councils. Our position may be unique in this respect, because of the direct contact we have with so many other universities, but it is a lesson which, in humility, the Movement here may perhaps have to pass on to others.

## UNESCO TRAVEL GRANTS

The good news has been received in the Federation office that two Youth Travel Grants have been given by UNESCO for the year 1955. One of these has been awarded to Odeh Suardi, a member of the Indonesian S.C.M., who arrived in Germany at the end of May to begin a period of training within the framework of the *Studentengemeinde*. Due to the generosity of the Hamburg *Studentengemeinde*, his living expenses for the first three months will be covered by them. During the summer he will take part in all the Federation conferences in Europe, and in October he will begin a six-months' period of intensive training, working with the national staff of the *Studentengemeinde*.

A second scholarship will be given to an Indian who will go to Australia in January, 1956, for the national conference of the Australian S.C.M., and more particularly for the Study Chalet of the Federation. He will then stay in Australia until the end of 1956, undergoing a period of intensive training under the direction of the General Secretary of the Australian S.C.M.

The initiative taken by UNESCO in attaching this year to its travel grants the condition that those who receive them should have a period of training before returning to their home countries, has helped the Federation to develop a form of inter-Movement stimulation which, we believe, will not simply be of great value to the two people concerned, but can very well be followed up in the coming years by various Movements within the Federation.

## UNESCO PUBLICATIONS

UNESCO issues a variety of publications and ten periodicals which may be of interest to readers of the *News Sheet*. These cover such fields as the arts, communication, education, the social sciences, scientific and technical subjects, and some are of professional interest to those engaged in museum or library work. Catalogues for any of these categories of publications, as well as specimen copies of periodicals, are available free on request. Apply to: Sales and Distribution Division, UNESCO, 19, avenue Kléber, Paris 16<sup>e</sup>, France.

One of the most interesting of UNESCO's periodicals is *Courier*, an attractively illustrated monthly magazine containing articles and features on current educational developments, teaching experiences abroad, and various phases of educational life. Each issue has a central theme, and recent numbers have dealt with such varied subjects as Latin America, The Awakening Continent; The Promise of Atomic Power; Rare Masterpieces of World Art, and Prisoners are People. It is published in English, French and Spanish. Annual subscription: \$1.75; 6s.; Fr. frs. 300.

## A STUDY GUIDE

The Interseminary Committee of the National Council of the Churches of Christ in the U.S.A. has prepared a Study Guide based upon the Report from the six sub-sections of the Second Assembly of the World Council of Churches, the Ecumenical Surveys prepared for the Assembly, and the Third Report of the Advisory Commission on the Main Theme. This Study Guide is designed for use in seminary classrooms, and by individuals and groups in theological schools, and in churches.

Copies may be obtained from the Interseminary Committee, 257 Fourth Avenue, New York 10, N.Y., at a price of 25 cents each for students and faculty, and 40 cents each for others.

## BARGAIN SALE !!!

UNTO A LIVELY HOPE

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## HIGHLIGHTS

OF THE TRIENNIAL OF THE S.C.M. OF INDIA, PAKISTAN AND CEYLON

**PERADENIYA, CEYLON :** 700 delegates, including visitors from Africa, Europe and America, and a fraternal delegate from Australia.

**THEME : WHAT SHALL I DO TO INHERIT ETERNAL LIFE ?**

Obedience is the only means available to us whereby we can appropriate to ourselves the inheritance of eternal life, which is not a reward but a gift. *D. T. Niles.*

Eternal life is not a pie in the sky that we Christians hope to have when we die, but eternal life is a quality of life which we must begin experiencing here and now in our ordinary, everyday life. *A student.*

**TEN STUDY PROJECTS :** with a handbook of preparatory material on subjects as varied as "Boy Meets Girl" and "The Christian Student and the Purpose of Life".

**PANEL DISCUSSIONS :** Those on politics and the university

... were reminders of the relevance of the Christian Gospel to the *whole* life of man.

Those on the Rural Service Squad and the Student Voluntary Missionary Union put forward

... the challenge for consecrated Christian young men and women who would devote all their life to full-time Christian service in the Church, Christian institutions and villages.

**THE PLUMBLINE :** a play written and produced by Professor Chandran Devanesen, based on the book of Amos.

The cry of Amos for justice rang through the hearts and minds of those who witnessed the play.

**THE LIGHTER SIDE :** evening entertainments by the delegations.

It was a wonderful experience to realize the oneness in Christ of young people with so many different languages and cultures. The songs and dances were right in variety and beauty. Perhaps the S.C.M. should foster a more serious interest in national dance, drama and music among its members.

**BUSINESS :** a decision to form three separate, autonomous, national S.C.M.s directly related to the W.S.C.F. and related to one another in a federated unit directed by a Federal Council.

*From the conference report*



## EUROPEAN COUNCIL

Early in May a group of twenty representatives of European S.C.M.s met at Woudschoten, Zeist, in the Netherlands, for the annual Council session at which they discuss matters of common interest to them as members of the Federation. On this occasion two members of the W.S.C.F. staff, T. V. Philip and Leila Giles, were present. Peter Kreyssig, the new General Secretary of the German *Studentengemeinde*, was in the chair.

The Council meeting followed a very interesting consultation in which plans had been made to continue coordination between the various European high schools Movements, and these plans were endorsed by the Council. It was decided that a further consultation on high schools work should be held in January, 1956, in connection with the meeting of the European Council.

Time was given to a discussion of the problems connected with the growing numbers of foreign students in European universities. The Federation Executive was asked to request survey papers from appropriate national Movements, including statistics concerning the presence and problems of foreign students in each country, the various agencies working among them, and the work done by the S.C.M.s themselves, along with some recommendations about how these problems could best be approached. The European Movements are also to begin at once to take what action they can in their own national situations.

There was a careful discussion of relations with the Y.M.C.A., the Y.W.C.A. and the I.V.F. It was also reported that a second conference for student pastors was planned to be held in Europe in the spring or autumn of 1956.

The British S.C.M. gave an account of the development of industrial work in the S.C.M., and offered its facilities to Movements which were interested in developing this concern themselves. It seems that an exchange of ideas and information in this area will soon begin in Europe. Other Federation Movements which would like to share in it should write to The Industrial Secretary at Annandale, North End Road, Golders Green, London N.W. 11.



# MISSION 54

HETLEY PRICE

In theological terms, Mission 54 was an attempt to rebaptise the word "mission", to show it as the total, continuing activity of the local Christian community. In practical terms, it implied an attempt to explore more deeply the function of the S.C.M. in university and college. In historical terms, it will be associated with Evanston and the attempt to define more clearly the content of the Christian Hope.

## *Preparation*

Three stages were discernible in the campaign during the year. First, the preliminary literature recalled existing members of the Movement to their evangelistic responsibilities. *The Call to Evangelism*, *Living by the Sacrament*, and *Prayer and Evangelism* were among the titles of leaflets put out at that time. Stage two was the attempt on the part of the branches to feel their way out into the college communities within which they were set. Study groups were asked to work on subjects of interest to Christians and non-Christians alike. New study outlines on, for example, *Race Relations* and *International Affairs* were published.

These were the preliminary emphases and occupied the academic year 1953-54. In them there was nothing novel — just the underlining of what ought all the time to be the characteristics of the S.C.M. During the same time, at national and regional conferences and in smaller groups, the Movement was attempting to come to grips with the Evanston main theme, "Jesus Christ, the Hope of the World".

## *Program*

All this was preparation for the focus of the campaign, in October-November 1954, when speakers — nearly forty of them — who had been at Evanston visited the colleges and tried to pass on some of the insights which they there had gained. Every college in the British Isles in which the S.C.M. is at work — between 250 and 300 — was visited in this way. Sometimes the visit, as for example that of D. T. Niles to Edinburgh, took the form of a "classical" University Mission. Most often it was a matter of giving a single talk and meeting the students informally, but even in these cases every attempt was made to fit the visit into a week of special activities.

The fact that it was possible to carry through this program without a hitch should be some measure of the gratitude of the British S.C.M. to those who came to help. In addition to the British participants and the Federation staff, speakers included Martin Niemöller and J. W. Winterhager from Germany, Göte Hedenquist from Sweden, Hendrikus Berkhof from Holland, John Garrett from Australia, the Metropolitan Juhanon Mar Thoma and F. K. Philipos from India.

## Assessment

It is a good deal easier to write in narrative fashion of what actually happened than to attempt an assessment of the campaign in terms of its effectiveness. Moreover, if some people have been critical of Mission 54 in this respect, it has been due in no small measure to the fact that the campaign opened their eyes for the first time to what could and should be done. The importance of a national campaign, with an international setting, which yet allowed for the maximum of adaptation at the local level, cannot easily be assessed. In many places it is clear that the campaign has put the S.C.M. on the map in a new way. This was due very largely to the publicity, both national and local, which was carefully and imaginatively handled. Branches learned for the first time the lesson of planning and praying adventurously and imaginatively, and where this happened the results were obvious for all to see.

Two broad generalizations are possible. The first — which could easily have been forecast — is that the effectiveness of Mission 54 in any given college bore an exact relationship to the effectiveness, adventurousness and imagination of the S.C.M. branch in the place. The London School of Economics, after very careful preparation and publicity, had the satisfaction of finding their meetings for Martin Niemöller crowded out. Stockwell Training College, near London, found the membership of the S.C.M. rising from five to fifty in a matter of weeks. The second generalization is that the effects were most marked in the teachers' training colleges. That is not to ignore the results in the universities. In one modern university, for example, it was said that the Christian faith had been shown to be a reasonable proposition for the first time in the history of the university. In the training colleges, however, this was for the most part an entirely new activity. The S.C.M. had existed there long enough, but now for the first time, through meetings of the whole college and through help which was generously given by staff, it was seen to be an organization with a claim on the whole community.

## *A job to be done*

A more succinct judgment than that is probably impossible. S.C.M. membership has undoubtedly risen, and perhaps Mission 54 has shown itself to be an admirable prelude to "mission" in a more concentrated sense. No topic of burning controversy was thrown up. For the most part, discussion took place on subjects connected with Christian doctrine and personal behaviour. Of all the literature published during the campaign, nothing commanded greater attention than the leaflet entitled *Patterns of Christian Living*. No significantly new method of approach to the modern, non-residential university has emerged. Mission 54 has shown afresh the extent of the pastoral job waiting to be done, without at the same time providing extensive opportunities for doing it. In short, Mission 54 has shown the S.C.M. and the other religious societies the extent of the work to be tackled, and quite certainly, too, the good hope which attends an adventurous and imaginative tackling of that job in Britain today.

# FEDERATION AROUND THE WORLD

## Germany

Hans-Ruedi Weber, who until recently was student pastor in Surabaya, and Chris Kiting, a member of the Indonesian S.C.M., visited a number of *Studentengemeinde* in Western Germany to talk about the work of Christian students in Indonesia. At the same time, as has also been the case in two previous years, a collection was taken throughout Western Germany to help the Indonesian S.C.M.

The following letter was sent by Hans-Ruedi Weber on his return from the visit.

Dear Leila :

Here at last are some impressions of my lecture tour among the *Evangelische Studentengemeinde* in Western Germany.

My travel program was very full, from Geneva to Tübingen, then a detour to Munich, and from there south and west to Würzburg, Hannover, Göttingen and Bethel bei Bielefeld. All this in a few days.

So one of my chief memories is of the German railway, which carried me every day from one meeting to the next, from one stimulating conversation to another. My reading matter as I travelled was the study book of last year's Heidelberg *Studententag* on "The Kingdom (*Reich*) of God and the German *Reich*". It formed a strange contrast with the subject matter of my talks: for these German students, standing with so much circumspection and wisdom and sometimes, too, a little sophistication, at the finish of a nationalistic venture that failed, and who in Heidelberg had drawn up such a realistic balance-sheet for nationalism, to these

students I had to speak about young Asia, about young people who, in the grip of idealism and often almost naïve self-consciousness, stand on the very threshold of nationalism.

So the real journey I made during those days was not from the south of Germany to the north, but from West to East, from European youth to Asian youth, from German students to their Indonesian brothers. As I spoke, many people made this journey to the East with me; the lively question periods and utterances were evidence of that. Will it now really come about that some young German graduates will go to Asia, to help there as "handy-men" in the rebuilding of countries and churches?

With best wishes,

HANS-RUEDI WEBER.

## New Zealand

Dear fellow members of W.S.C.F. :

As we look back at the past year and plan for the future, we send you greetings and wish you a blessed and profitable year to come.

We thank God that we have this past year gained a keener awareness of some of our Christian responsibilities within our own universities and teachers' colleges, in the life of New Zealand society, and in other parts of the world.

We have tried to relate our Christian faith to the life of the university, working with other Christian groups and with students of secular organizations.

There is a deepening awareness of the importance of prayer, in our own lives and in the life of the Movement. We

have, too, recognized more our dependence on others and our duty to our fellow students, trying to bring them into our fellowship. Our membership has grown among older students as well as younger.

Again, we are trying to realize the place of the S.C.M. in the Universal Church, sharing in the life of local congregations, maintaining our links with the denominations of our members, and being as active as we can in the ecumenical movement.

U Kyaw Than and Dr. Manikam, who visited us this past year, convinced us that we must come to understand more adequately the life, culture and outlook of the countries of Southeast Asia so

close to us, for we are too bound by our British tradition.

In several of our branches, groups have met to study the activities of W.S.C.F. and to pray for the students of other lands. But we find difficulty in discovering a practical expression of regard for our fellow students. One of the greatest barriers we have to overcome is the fact of our material plenty, which we seldom acknowledge and with which we are reluctant to part.

Our self-centredness and complacency cast a blindness over our Movement and have prevented the Spirit from working through us.

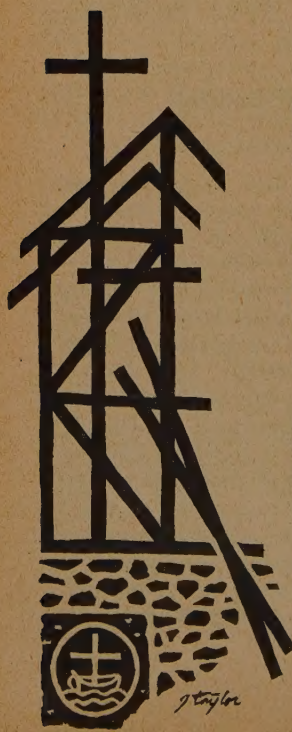
The Annual Convention of the  
N.Z.S.C.M.

## WORK CAMPS

The Youth Department of the World Council of Churches has just prepared a number of sets of forty-three individual coloured slides illustrating the program of ecumenical work camps around the world. Five slides tell the story of the Swedish town of Hallstahammar which, after twenty years of waiting, built a church with the help of an ecumenical work camp. Other small series in the set tell of camps in Bangkok (Thailand), Swannanoa (North Carolina), Nottingham (Great Britain) and Katadodata (Greece). Single shots from camps in many other countries show such aspects of camp life as work, worship, kitchen duty, Bible study, recreation and festivals.

The aim of the series is to give an idea of how young people in these ecumenical camps are participating in the work of the whole Church in the whole world in the whole of life. A detailed script in English accompanies each set.

The price is 27 Swiss francs or the equivalent in any other currency. Please write to the Youth Department, World Council of Churches, 17 route de Malagnou, Geneva, Switzerland, for further information.



# PRAYER CALENDAR FOR JULY AND AUGUST

## July 3-9

*S.C.M. of Great Britain* : Philip Lee-Woolf, General Secretary ; Hetley Price and Barbara How, Assistant General Secretaries ; Patrick Rodger, Norman Spoor, Isabel Eden, John S. C. Miller, Mary Tee, Brian Dickson and Martin Cooper, Secretaries.

*Great Britain* : Scottish Conference, July 1-7. Theme : "The Cross in the World".  
*Canada* : Summer-long work camps in industry, mental hospitals, mining and government.

*Finland* : Lutheran-Orthodox Conference, Keitele, July 2-7.

*Netherlands* : Summer Conference of the N.C.S.V., Waschkolk, July 4-9.

## *S.C.M. of the Netherlands* July 10-16

Committee in the Netherlands for Affiliation to the W.S.C.F. : Martien Witteveen, Secretary ; H. J. Ortt, Chairman.

N.C.S.V. : Martien Witteveen, General Secretary ; C. B. Bavinck, H. C. Spijkerboer and J. J. Vogel, Secretaries.

V.C.S.B. : J. R. H. Hoogervorst, General Secretary ; H. J. Ortt, President ; M. A. Scheidmans, Secretary.

P.E.R.K.I. (Indonesian S.C.A. in the Netherlands) : Oerip Hartoyo, General Secretary ; E. W. Lalisang, Chairman ; Fijn van Draat, Student Pastor.

*W.S.C.F.* : End of visit of T. V. Philip to India.

*Netherlands* : Summer Conference of the V.C.S.B., Diever, July 9-14. Theme : "The Future of Our Western Culture".

*Great Britain* : Study Conference, Swanwick, July 11-20.

## July 17-23

*S.C.M. of Burma* : Ma Aye Thwin, Honorary General Secretary ; Hla Bu, Chairman.

*W.S.C.F.* : Visit of T. V. Philip to Burma.

*Russian S.C.M. outside Russia* : Student Camp, July 15 - September 1.

*Great Britain* : General Conference, Swanwick, July 21-27. Theme : "Whose World ?"

## *Thailand* July 24-30

S.C.M. (not yet organized) : Wasan Supachana, General Secretary ; Konrad Kingshill, Secretary.

Y.M.C.A. : Walter A. Zimmermann, General Secretary ; Somratt R. Srisilpanandana, Prasok Chairatana and Rerngjit Pantupongse, Secretaries.

Y.W.C.A. : Verna C. Volz, General Secretary ; Somboon Arthevedhy-Voravudhi and Matana Subhabhundu, Secretaries.

*W.S.C.F.* : Visit of T. V. Philip to Bangkok.

*Germany* : Summer Conference of the East German S.C.M., Wittenburg, July 27 - August 1. Theme : "Christ for Us".

*World University Service* : General Assembly, Helsinki, Finland, July 20-30.

## July 31 - August 6

*S.C.M. of Malaya* : S. T. Peter Lim, General Secretary ; Ng Cheuk Heng, F. Balchin, and Peter Seow, Chairmen.

*W.S.C.F.* : Visit of T. V. Philip to Singapore.

Annual Conference, Bièvres, near Paris, July 31 - August 6. Theme : "The Christian Student in the Modern University".

*Denmark* : Conference of Graduate Members of the S.C.M., Nyborg Strand, August 3-6.

*Germany* : Conference of Former Leaders of the East German S.C.M., Berlin, August 4-9. Theme : "Meeting the World".

*New Zealand* : General Committee of the N.Z.S.C.M. to be held during August.

### August 7-13

*World Christian Youth Commission* : Please pray for the staffs of the World's Alliance of Y.M.C.A.s, the World's Y.W.C.A., the World Council of Christian Education and Sunday School Association, the Youth Department of the World Council of Churches, and the W.S.C.F., which cooperate in the W.C.Y.C.

*W.S.C.F.* : Consultation on Student Work with the Y.M.C.A. and Y.W.C.A., Bièvres, near Paris, August 7-10.

Meeting of the W.S.C.F. Executive Committee, Bièvres, August 11-19.

Beginning of visit of T. V. Philip to Indonesia.

*Australia* : Local conferences in all Australian states, August 7-13.

*Germany* : Work camp in Rostock to help build a house for the S.C.M., August 9-25.

*Scandinavia* : Nordic Conference, Järvenpää, Finland, August 10-16. Theme : "Jesus Christ is Lord".

### August 14-20

*W.S.C.F. Executive Committee* : D. T. Niles, Chairman ; Marie-Jeanne Coleman, John Deschner, Cyrille Eltchaninoff, Vice-Chairmen ; Roger Blanchard, Philip Lee-Woolf, Treasurers ; Herluf Jensen, Peter Kreyssig, Ruth McRae, F. J. Liebenberg, Jorge Cesar Mota, Paul Schrading and Kiyo Takeda Cho, Members.

*W.S.C.F.* : Meeting of the Executive Committee, Bièvres, August 11-19.

*Australia* : General Committee of the A.S.C.M., Melbourne, August 19-23.

*Finland* : English-speaking camp for high school and university students, Teiniharju, August 18-25. Theme : "Personal Religion".

*Germany and Netherlands* : Joint meeting in Villigst b. Schwerte, August 13-19. Theme : "The Freedom of God's Children".

### August 21-27

*Russian S.C.M. outside Russia* : Cyrille Eltchaninoff, General Secretary ; Sophie Eltchaninoff, Cjernisjow, Ludmila Malichewsky and Olga Raevsky, Secretaries.

*W.S.C.F.* : Student Leaders' Training Course, Castle Mainau, Lake Constance, Germany, August 25 - September 5.

*Russian S.C.M. outside Russia* : Student Camp, July 15 - September 1.

*Austria* : Summer Camp of Austrian S.C.M., Landskron in Carinthia, August 25 - September 7. Theme : "Education and the Gospel".

*Germany* : Conference of New Student Leaders of the East German S.C.M., Berlin, August 24-30.

*United States* : National Assembly of the United Student Fellowship (Congregational Christian and Evangelical and Reformed Churches), Elmhurst College, August 25 - September 1. Theme : "Rediscovering the Church".

Westminster Fellowship Study and Leadership Training Conference, Montreat, August 22-26. Theme : "Communicating the Gospel to the Campus".

Lutheran Student Association of America Ashram, Banff, Canada, August 27 - September 2. Theme : "The Role of the People of God".

### August 28 - September 3

*S.C.M. of Austria* : Dieter Schlinke, General Secretary ; Georg Traar, Chairman ; Wilhelm Dantine and Wolfgang Liebenwein, Student Pastors.

*W.S.C.F.* : Student Leaders' Training Course, Mainau, August 25 - September 5. Bible Study Conference, Ecumenical Institute, Bossey, Switzerland, September 2-12.

*Great Britain* : Camp Conference, near Birmingham, August 27 - September 2. Theme : "Christ in the Modern World".

*United States* : National Disciples Student Fellowship Conference (a social action conference), Epworth Forest, Indiana, August 28 - September 3. Theme : "Let Love Be Genuine".

Professors' Conference, to be held the end of August.